Numb. 30.

The EXAMINER.

From Thursday *February* 15, to Thursday *February* 22. 1710-11.

Laus ſumma in fortunæ bonis, non extuliſſe ſe in Poteſtate, non fuiſſe inſolentem in pecuniâ, non ſe prætuliſſe aliis propter abundantiam fortunæ.

I Am conſcious to my ſelf that I write this Paper with no other Intention but that of doing good: I never receiv'd Injury from the late Miniſtry, nor Advantage from the preſent, further than in common with every good Subject. There were among the former one or two, who muſt be allow'd to have poſſeſs'd very valuable Qualities; but Proceeding by a Syſtem of Politicks, which our Conſtitution could not ſuffer; and diſcovering a Contempt of all Religion, but eſpecially of that which hath been ſo happily eſtabliſh'd among us ever ſince the Reformation, they ſeem to have been juſtly ſuſpected of no very good Inclinations to either.

'Tis poſſible, that a Man may ſpeculatively prefer the Conſtitution of another Country, or an *Utopia* of his own, before that of the Nation where he is born and lives; yet from conſidering the Dangers of Innovation, the Corruptions of Mankind, and the frequent impoſſibility of reducing Idea's to Practice, he may join heartily in preſerving the preſent Order of Things, and be a true Friend to the Government already ſettled. So in Religion; a Man may perhaps have little or none of it at Heart; yet if he conceals his Opinions, if he endeavours to make no Proſelites, advances no impious Tenets in Writing or Diſcourſe: If, according to the common Atheiſtical Notion, he believes Religion to be only a contrivance of Politicians for keeping the Vulgar in Aw, and that the preſent Model is better adjuſted than any other to ſo uſeful an End: Though the Condition of ſuch a Man as to his own future State be very deplorable; yet Providence, which often works Good out of Evil, can make even ſuch a Man an Inſtrument for contributing towards the Preſervation of the Church.

On the other ſide, I take a State to be truly in danger, both as to its Religion and Government, when a Set of Ambitious Politicians, bred up in a Hatred to the Conſtitution, and a Contempt for all Religion, are forc'd upon exerting theſe Qualities in order to keep or encreaſe their Power, by widening their Bottom, and taking in (like *Mahomet*) ſome Principles from every Party, that is any way diſcontented at the preſent Faith and Settlement; which was manifeſtly our Caſe. Upon this Occaſion I remember to have ask'd ſome conſiderable Whigs, whether it did not bring a Diſreputation upon their Body, to have the whole Herd of Presbyterians, Independants, Atheiſts, Anabaptiſts, Deiſts, Quakers and Socinians, openly and univerſally Liſted under their Banners? They anſwer'd, That all this was abſolutely neceſſary, in order to make a Ballance againſt the *Tories*, and all little enough: For indeed, it was as much as they could poſſibly do, tho' aſſiſted with the abſolute Power of diſpoſing every Employment; while the Bulk of *Engliſh* Gentry kept firm to their old Principles in Church and State.

But notwithſtanding whatever I have hitherto ſaid, I am inform'd, ſeveral among the *Whigs* continue ſtill ſo refractory, that they will hardly allow the Heads of their Party to have entertain'd any Deſigns of ruining the Conſtitution, or that they would have endeavour'd it, if they had continu'd in Power. I beg their Pardon if I have diſcover'd a Secret; but who could imagine they ever intended it ſhould be One, after thoſe *Overt-Acts* with which they thought fit to conclude their *Farce*? But perhaps they *now* find it convenient to deny vigorouſly, that the Queſtion may remain; *Why was the old Miniſtry changed?* Which they urge *on* without ceaſing, as if no Occaſion in the leaſt had been given, but that all were owing to the Inſinuations of crafty Men, Practicing upon the Weakneſs of an eaſy Pr——e. I ſhall therefore offer among a hundred, one Reaſon for this Change, which I think would juſtify any Monarch that ever Reign'd, for the like Proceeding.

'Tis notorious enough, how highly Princes have been blamed in the Hiſtories of all Countries, particularly of our own; upon the Account of *Minions*; who have been ever juſtly odious to the People, for their Inſolence and Avarice, and engroſſing the Favour of their Maſters. Whoever has been the leaſt converſant in the *Engliſh* Story cannot but have heard of *Gaveſton*, the *Spencers*, and the Earl of *Oxford*; who by the Exceſs and Abuſe of their Power, coſt the Princes they ſerv'd, or rather govern'd, their Crowns and Lives. However, in the Caſe of *Minions*, it muſt at leaſt be acknowledg'd that the Prince is pleaſed and happy, though his Subjects be aggriev'd; and he has the Plea of Friendſhip to excuſe him, which is a Diſpoſition of generous Minds. Beſides, a wiſe *Minion*, tho' he be haughty to others, is humble and inſinuating to his Maſter, and cultivates his Favour by Obedience and Reſpect. But *Our* Misfortune has been a great deal worſe: We have ſuffer'd for ſome Years under the Oppreſſion, the Avarice and Inſolence of thoſe, for whom the Qu——n had neither Eſteem nor Friendſhip; who rather ſeem'd to ſnatch their own Dues, than receive the Favour of their Sovereign, and were ſo far from returning Reſpect, that they forgot common good Manners. They impos'd on their Prince, by urging the Neceſſity of Affairs of their own creating: They firſt rais'd Difficulties, and then offer'd them as Arguments to keep themſelves in Power. They united themſelves againſt Nature and Principle, to a Party they had always abhorred, and which was now content to come in upon any Terms, leaving Them and their Creatures in full Poſſeſſion of the Court. Then they urg'd the formidable Strength of that Party, and the Dangers which muſt follow by diſobliging of it. So that it ſeems almoſt a Miracle, how a Prince, thus Beſieged on all Sides, could *alone* have Courage and Prudence enough to extricate Herſelf.

And indeed there is a Point of Hiſtory relating to this Matter, which well deſerves to be conſider'd. When Her M——y came to the Crown, ſhe took into Favour and Employment, ſeveral Perſons who were eſteem'd the beſt Friends of the old Conſtitution; among whom none were reckon'd further gone in the *High Church* Principles (as they are uſually called) than two or three, who had at that Time moſt Credit, and ever ſince, till within theſe few Months, poſſeſſed all Power at Court. So that the firſt Umbrage given to the Whigs, and the Pretences for clamoring againſt *France* and the *Pretender*, were derived from Them. And I belive nothing appear'd then more unlikely, than that ſuch different Opinions ſhould ever incorporate; that Party having upon former Occaſions treated thoſe very Perſons with Enmity enough. But ſome L—ds then about Court, and in the Qu—'s good Graces, not able to endure thoſe growing Impoſitions upon the Prince and People, preſum'd to interpoſe, and were conſequently ſoon removed and diſgraced: However, when a *moſt exor-*

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want Grant was propos'd, *antecedent to any visible Merit*, it miscarry'd in Parliament, for want of being Seconded by those who had most Credit in the House, and who having always oppos'd the like Excesses in a former Reign, thought it their Duty to do so still, to shew the World that the Dislike was not against Persons but Things. But this was to cross the *Oligarchy* in the tenderest Point, a Point which outweigh'd all Considerations of Duty and Gratitude to their Prince, or Regard to the Constitution. And therefore after having in several private Meetings concerted Measures with their old Enemies, and granted as well as receiv'd Conditions, they began to change their Style and their Countenance, and to put it as a Maxim in the Mouths of their Emissaries, That *England must be saved by the* Whigs. This unnatural League was afterwards cultivated by another Incident; I mean the *Act of Security*, and the Consequences of it, which every Body knows; when (to use the Words of my Correspondent) *the Sovereign Authority was parcelled out among a Faction, and made the Purchase of Indemnity for an offending M———r:* Thus the *Union* of the two Kingdoms improv'd That between the Ministry and the *J—n—to*, which was afterwards cemented by their mutual Danger in that Storm they so narrowly scaped about three Years ago; but however was not quite perfected till the Prince's Death; and then they went lovingly on together, both satisfied with their several Shares, at full Liberty to gratify their predominant Inclinations; the first, their Avarice and Ambition; the other, their Models of Innovation in Church and State.

Letter to the Examiner.

Therefore, whoever thinks fit to revive that baffled Question, *Why was the late Ministry changed?* May receive the following Answer; That it was become necessary by the Insolence and Avarice of some about the Qu—, who in order to perpetuate their Tyranny had made a monstrous Alliance with those who profess Principles destructive to our Religion and Government: If this will not suffice, let him make an Abstract of all the Abuses I have mention'd in my former Papers, and view them together; after which if he still remains unsatisfy'd, let him suspend his Opinion a few Weeks longer. Though after all, I think the Question as trifling as that of the Papists, when they ask us, *where was our Religion before* Luther? And indeed, the Ministry was chang'd for the same Reason that Religion was reform'd, because a thousand Corruptions had crept into the *Discipline* and *Doctrine* of the *State*, by the Pride, the Avarice, the Fraud, and the Ambition of those *who administred to us in Secular Affairs*.

I heard my self censur'd t'other Day in a Coffee-House, for seeming to glance in the Letter to *Crassus*, against a great Man, who is still in Employment, and likely to continue so. What if I had really intended that such an Application should be given it? I cannot perceive how I could be justly blam'd for so gentle a Reproof. If I saw a handsome young Fellow going to a Ball at Court with a great *Smut* upon his Face, could he take it ill in me to point *out the Place*, and desire him with abundance of good Words to pull out his Handkerchief and *wipe it off*; or bring him to a *Glass*, where he might plainly see *it with his own Eyes?* Does any Man think I shall suffer my Pen to inveigh against Vices, only because they are charged upon Persons who are no longer in Power? Every Body knows, that certain Vices are more or less pernicious, according to the Stations of those who possess them. For Example, Lewdness and Intemperance are not of so bad Consequences in a Town Rake as a Divine. Cowardice in a Lawyer is more supportable than in an Officer of the Army. If I should find Fault with an Admiral because he wanted *Politeness*, or an Alderman for not understanding *Greek*; That indeed would be to go out of my way, for an Occasion of Quarrelling; but excessive *Avarice* in a *G—l*, is I think the greatest Defect he can be liable to, next to those of Courage and Conduct, and may be attended with the most ruinous Consequences, as it was in *Crassus*, who to that Vice alone ow'd the Destruction of himself and his Army. 'Tis the same Thing in praising Mens Excellencies, which are more or less valuable, as the Person you commend has occasion to employ them. A Man may perhaps *mean Honestly*, yet if he be not able to *Spell*, he shall never have my Vote for a *Secretary*: Another may have Wit and Learning in a Post where Honesty, with plain common Sense, are of much more Use: You may praise a Soldier for his Skill at *Chess*, because it is said to be a Military Game, and the Emblem of drawing up an Army; but this to a *Tr——r* would be no more a Compliment, than if you call'd him a *Gamester* or a *Jockey*.

P. S. I receiv'd a Letter relating to Mr. *Greenshields*; the Person who sent it may know, that I will say something to it in the next Paper.

ADVERTISEMENTS.

THe SALISBURY QUARREL ended, or the last Letter of the Citizen of New Sarum, to Mr. HOADLY (in Answer to one received from him) in which the true Notions of Passive Obedience and Hereditary Right, are more fully explain'd. Sold by W. Taylor at the Ship in Pater-Noster-Row, price 6d. Where may be had Mr. Hoadly's Measures of Submission enquired into and disproved. Also Mr. Cornwall's Sermon recommending Zeal for the Established Religion. Price 3d. or 20s. a Hundred.

Morning Gowns for Men and Women, of all sorts of rich Brocaded Silks, Japaned Sattins, and great variety of other rich Silks, Stuffs and Callicoes, (being a fresh Parcel of choice Goods of Sam. Edwards and Richard Hochett, Mercers, who left of Trade) are to be sold at very low Rates, at the Golden Sugar Loaf up one pair of Stairs, over against the Horse at Charing-Cross, the Price being set on each. Catalogues of the above said Gowns to be had at the Place of Sale.

Next Tuesday will be Published,

AN EXAMINATION of the Management of the War. In a Letter to my Lord *** Printed for J. Morphew near Stationers Hall. Price 6d.

Just Published,

FAnatical Moderation: Or, Unparalell'd Villany Display'd: Being a faithful Narrative of the barbarous Murder committed upon the most Reverend Father in God Dr. James Sharp, Arch-bishop of St. Andrews, by 9 Scotch Presbyterian Assassins May 3, 1679 interspers'd with several Original Paper, fully demonstrating the Design of the Fanatick Party in that Kingdom and elsewhere, to be directly intended for the Subversion both of Church and State. Sold by E. Curl at the Dial and Bible against St. Dunstan's Church in Fleetstreet; R. Gosling at the Mitre near the Inner Temple Gate, and J. Morphew near Stationers Hall, price 1s. Where may be had the White Crow, or an Enquiry if to some new Doctrines, deliver'd in 2 Sermons lately Preached at Salisbury, by the Bishop of that Diocess, the 2d Edition, pr. 6d. Also some Considerations upon his Lordships Speech against Dr. Sacheverell, the 2d Edition, pr. 6d.

On Saturday next will be Published,

POlitical Considerations upon Refin'd Politicks, and the Master Strokes of State, as Practis'd by the Ancients and Moderns. Written by Gabriel Naude, and Inscrib'd to the Cardinal Bagni. Translated into English, by Dr. King. Printed for H. Clements at the Half Moon in St. Pauls Church Yard, and Sold by J. Morphew, near Stationers Hall.

*** To Morrow will be Publish'd for this February, *Atlas Geographus*, being the Second Month for Asia. This continues Turkey in Asia, with 2 new Maps, viz. the Holy Land and Syria. Asia shall be compleated in 12 Months, ending December next, with good Index, Subscribers Names, and about 40 new Maps, Sanson's Tables, &c. Printed by J. Nutt in the Savoy, and Sold by J. Morphew near stationers Hall. Where may be had compleat Sets for Europe, (except Great Britain and Ireland) those that desire the Maps, colour'd, being about 60, may have them done by Mr. Moll's Direction, paying 2 s. 6 d. colouring. Those that want any odd Months for Europe, to perfect their Sets, may have them if they do it in a Fortnights Time. Note, Bibliotheca Anatomica for January, being the 1st Month for the 2d Vol. will be published next Monday, and the 2d Month for this February, with many Cuts, 10 Days after. The 1st Vol. may be had compleat or any odd Months.

AT the black Lion over against Foster Lane in Cheapside, London: Are great variety of Morning Gowns, for Men and Women, being a large Parcel fresh made of Thread Sattins, Callimancoes and Stuffs, extraordinary Goods in their several Kinds, the price being fixed on each Gown (to be Sold at lower Rates, than some specious Pretenders Sell their Goods taken in Execution, the Person having left off his Trade. Note, all sorts of half Silks and Stuffs, may be had in the Piece at low Rates.

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